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Rivers suggests a connection between agriculture (rather hoe-culture) with mother-right. His correlation of the latter with the classificatory system is somewhat misleading, the essential correlation being really between the classificatory system and exogamous groups with maternal *or* paternal descent. Considering the theoretical importance of the point, I should have liked to see a fuller presentation of the evidence on behalf of the priority of maternal descent in certain parts of the world and also an expression of opinion on Tylor's famous line of argument. It is especially noteworthy and commendable, however, that Dr. Rivers does not believe in the general priority of mother-right, giving full weight both to the American objection on the ground of the high cultural status of matrilineal peoples and the diffusionist theory contravening a unilinear scheme of development. No fairer presentation of the case by a European scholar has come to my notice.

In conclusion I may express the hope that Dr. Rivers' three articles are but the foreshadowing of a much-needed systematic treatise on primitive social organization—a standard work to supersede Morgan's hopelessly antiquated *Ancient Society*.

ROBERT H. LOWIE

NORTH AMERICA

The Beothucks or Red Indians, the Aboriginal Inhabitants of Newfoundland. JAMES P. HOWLEY, F.G.S. University Press: Cambridge, 1915. Pp. 348, 37 pls.

Mr. Howley, the director of the Geological Survey of Newfoundland, has added another achievement to his record of research which earns for him a place in the foremost rank of the authorities on the history and physiography of the interesting but little known island of Newfoundland. The monograph on the Beothuk or Red Indians is distinctly a complete piece of work in so far as actual material bearing upon the history and relics of the unfortunate tribe is concerned. For a period of over forty years, the author has indefatigably pursued every clue that might throw light upon the history, ethnology, and finally the possible whereabouts of the tribe which disappeared from the stage of action before any systematic attempt had been made to study its culture. In the introduction to the work, and in several places through the volume, Mr. Howley undertakes to discuss the question of origin. He rather unnecessarily indulges in a series of speculations concerning the possibility that the Beothuk might be related to a pre-Indian race inhabiting North America, for instance the inhabitants of Atlantis (p. xvi). After discussing the

several possibilities of Algonkian and Eskimo affinities. Mr. Howley subscribes conservatively to the theory of Sir William Dawson based on a tradition among the Micmac tribe of Nova Scotia that a previous people occupied that territory whom the Micmacs drove out, and who were, probably, allied to the Tinné or Chippewan stock. These, he thinks, may have passed over to Newfoundland, and become the progenitors of the Beothuks. This supposition appears to me to carry with it a considerable amount of probability. Here, isolated and undisturbed, for several centuries, untainted by intermixture with other tribes they could retain all their original traits of character, language, etc., which remained with them as distinctive features down to the last moments of their existence.

One is tempted to envy Mr. Howley, I should say, for this attitude of mind, even though cautiously expressed, which enables him, in the present state of our knowledge of northeastern America, to accept the probability of such a hypothesis. In the minds of ethnologists today the identity of the Beothuk has involved only two serious possibilities: one being that the tribe may have been a branch of the Algonkian stock, and the other that it formed an independent linguistic group.

Mr. Howley has chosen to present his material in chronological subdivisions. Beginning with the fifteenth century and running through the nineteenth, he quotes and discusses historical allusions to the tribe in a very thorough way. Quotations of the pertinent passages in the narratives of the Cabots (1497), Cortereal (1500), Verrazano (1523), Cartier (1534-5), Guy (1612), Whitbourne (1622) and a few other minor explorers, form the subject matter of the first twenty-five pages. These quotations are all very helpful and contribute to make the book what it purports to be, the most complete work of reference on the Beothuk.

In the next chapter, giving the occurrences concerned with the Beothuk in the eighteenth century, Mr. Howley discusses the tradition among the Micmac relating to the period of contact between them and the Beothuk (pp. 25-26). Another version of this tale is given on page 183. The significance of these, together with one that I also secured from the Micmac of Newfoundland in 1914, will be referred to for discussion later. A short narrative by Sir Joseph Banks (1766) containing some ethnological facts (pp. 27-28), and a full quotation of Cartwright's lengthy descriptive remarks (pp. 29-53) on the Red Indians (1768) and Mr. Bland's less important letters (pp. 56-59), all bring into the reader's hands the documents which he needs.

As regards the section of the work from page 62 on to page 130, one is constrained to say that while perhaps satisfactory to him who reads

the entire volume through consecutively, it is rather disconcerting for the ethnologist whose interest is not at all sustained by the mass of references to such things as correspondence between officials on administrative details pertaining to the behavior of the colony towards the natives, the minutes of the Beothuk Institution, newspaper articles and the like. The section includes much repetitive matter in quoting opinions and suggestions written to those endeavoring to open up communication with the Beothuk. Action in this direction was stimulated by the reward which had been offered by the government to successful parties. The few facts of ethnology which are interspersed through this bulk of material (pp. 64-71 and 197-210) might have been advantageously excerpted and classified under topical headings with great economy to the reader. The incorporation of so much matter that is negligible, except perhaps for its sentimental historical value, really makes the presentation somewhat incoherent, because many of the letters and documents quoted here in full are hardly important enough to deserve mention. Aside from these, however, the author wisely reproduces certain well-known historical sources. Here follow, in complete form, Buchan's narrative (pp. 72-91), of his expedition to Red Indian lake to obtain intercourse with the Beothuk, and the interesting first-hand narrative which Mr. Howley secured from the lips of John Peyton himself (pp. 91-96), who captured a Beothuk woman named Mary March in 1819 and brought her to St. John's, the anonymous narrative (pp. 96-101) of "E. S." and another, concerning the capture, by Hon. Joseph Noad (pp. 101-2), together with Peyton's own report in 1819 (pp. 105-108). These introduce to the reader the pathetic history of the Beothuk woman who was taken captive at Red Indian lake and brought to St. John's, where she lived for some months in the care of a clergyman. Perhaps the most interesting section of the whole volume is that containing W. E. Cormack's narrative (pp. 130-168), in which Cormack describes how he accomplished the journey across the island with a Micmac guide (in 1822) in search of the Red Indians. His records are of the utmost scientific value, not only to the ethnologist but to the geographer and botanist as well. Next (pp. 170-175) follows an account of the capture of three females of the tribe, from one of whom, Nancy, or Shanawdithit, most of the linguistic material now extant was obtained. We learn that Mr. Howley had the opportunity of testing the glossary in part through acquaintance with a Mrs. Jure, of Exploits island, whom he "met in 1886 and who resided with the Peyton family at the same time as Nancy." Several short sketches recorded

by individuals who were personally acquainted with the Beothuk woman are given (pp. 179-182). Following this is an account of the Beothuk Institution, founded in 1827, "for the purpose of opening communication with and promoting the civilization of the Red Indians of Newfoundland." From page 189 to 196 is another account by Cormack of his second futile expedition made in 1827 for the purpose of again attempting friendly relations with the Beothuk in the interior. Space is again given (pp. 197-210) to rather unimportant official correspondence. The reader in search of actual ethnological facts, however, will find a short section (pp. 210-214) given to this purpose. Another paper by Cormack, *History of the Red Indians of Newfoundland*, is quoted in full (pp. 222-229). The material here is largely historical and retrospective, repeating much that we have learned earlier in the volume. A few miscellaneous ethnological notes, attributed to Cormack, next follow (229-231). Mr. Howley, no doubt, out of associational interest gives biographical data relating to Mr. Cormack, who he believes must have left more manuscript on the Beothuk subject which is still waiting somewhere to be brought to light.

From page 238 to 251 is a series of accounts recorded from Shanawdithit, in 1829, containing the Indian version of Buchan's expedition in 1811, and outline sketches and diagrams of his movements. These are reproduced in plates. Sketches of ethnological objects, made by Nancy herself, are reproduced with descriptions and commentary by the author. Ten of these are figured, the originals being in the Museum at St. John's. They form, apparently, the most trustworthy source of documentary knowledge that we now have on the ethnology of the Beothuk.

Mr. Howley now devotes time, or more properly wastes time, in discussing "theories as to the origin of the Beothuks" (pp. 251-257). Cormack's supposition of Norse affinities, Latham's belief in Algonkian relationship, and Gatschet's conviction of independent origin, as well as a reference to possible Basque origin, are rementioned. A ludicrous essay quoted from a Mr. Sweetland's papers, in 1837, purporting to derive the Beothuk from a band of Tartars, occupies about three pages. We could admire Mr. Howley's historical method more if he had seen fit to denounce instead of perpetuating this matter in his book.

Three short essays follow (pp. 257-263) by the author on "Physical Features of the Beothuks," "Status of the Red Indian Women," and "The Custom of Using Red Ochre." The physiological data given in the first of these consist of remarks quoted from various authorities tending to show that the Beothuk were exceptionally tall, well formed,

light in color, and different from both Indians and Eskimo. Another section (pp. 330-335) deals with physical material, of which two plates are given under the caption of "Finding of Beothuk Skeletons." Mr. Howley here gives a description of the finding of human remains in Notre Dame Bay by Mr. Coffin. Sepulchre was in a cave, the clothed body was enshrouded in a skin covering smeared with red ochre. It lay on its left side with "the legs bent up so that the knees formed a right angle to the body." Articles consisting of a human image of wood, two small bark canoes, miniature bows, arrows, paddles and a couple of small packets of red ochre tied up in birch bark, with smoked fish, accompanied one burial while near another, some distance away, were found some well-made stone spear and arrow-heads, a stone dish and some iron utensils. A birch bark roofing seems to have originally covered the remains. Several other burial finds are mentioned in a cave on Comfort island, Bay of Exploits, one near Rencontre, and another from near Bona Vista bay. In the description of the osteological material, however, no definite measurements are given, which is a lamentable omission because most of the specimens (including five or six skulls, I understand) are contained in the collections at the museum of which Mr. Howley has charge. It is sincerely to be hoped that someone will soon be given access to the skeletal material at St. John's, so that a properly detailed study can be made of it.

To return to the short section (pp. 262-3) dealing with the use of red ochre the author makes some general comparisons.

Possibly the object of thus coloring the person and clothing red may have been the better to conceal their movements from the enemy or to render themselves less conspicuous when pursuing the chase, especially in the autumn, at which season the bushes and shrubs covering the barrens where caribou most resort, assume many tints of red and brown, corresponding closely with the red ochre of the Indians. Even the natural color of an Indian's complexion seems designed by nature to enable him more easily to approach game of any kind, etc. It appears to have been their universal practice to smear everything they possessed with this pigment.¹ Not only their clothing, implements, ornaments, canoes, bows and arrows, drinking cups, even their own bodies were so treated. Small packages of this material tied up in birch bark are found buried with their dead, and there is evidence even that long after the flesh had decomposed and fallen away, they must have visited the sepulchres and rubbed ochre over the skeletons of their departed kin. At least one such now in the local Museum was certainly so treated.

Mr. Howley, from page 265 to 288, presents considerable material

¹ Red ochre, *Odetel*, cp. cognate Wabanaki and Montagnais *wlamán*.

entitled "Traditions Current among the Fisher Folk and Other Residents about the Aborigines or Red Indians." From personal talks with old people who knew either directly or by hearsay facts about the life of the Beothuk, the author quotes data presented in the shape of anecdotes. Several quotations of the same sort are made from published sources which would otherwise be inaccessible to the student who wishes to know everything that has appeared concerning the tribe. Most of the details given in these traditions refer to the inveterate hostility between the Indians and the whites, and, while the main interest in them seems to be in the narrative, we learn, nevertheless, of a number of interesting war customs. The depredations of the Red Indians form a frequent theme here and reprisals by the whites a still more frequent one. Mr. Howley did not omit questioning the Micmac Indians of the island about the Beothuk, although, I believe, had he made this a more definite object say thirty or forty years ago when he could have questioned older men, a great deal more could have been secured. There is such a miscellaneous mass of historical, personal and ethnological data in these anecdotes that a classification of the facts is much needed. Mr. Rand's version of the capture of a Beothuk woman by the Micmac, communicated to Mr. Howley in 1887, is given in full, and at the same time a similar narrative from the Malecite.

At the conclusion of the monograph (pp. 297-321) Mr. Howley reprints the three papers dealing with Beothuk linguistics, which contain all the vocabulary material extant, published by Dr. A. S. Gatschet in the *Papers of the American Philosophical Society*, 1885, 1886 and 1890. On page 322 Mr. Howley discusses the contents of Lloyd's papers on the Beothuk. Since Lloyd had compiled the historical references on the tribe, Mr. Howley, who does the same, has little to say except to comment on some negative traits—the absence of dogs and the non-use of narcotics. Lloyd's description of the implements which he found in a number of localities in Newfoundland are reprinted. Mr. Howley's closing contribution consists in giving us a bibliography taken from Dr. Gatschet's first paper on the Beothuk.

Eight halftone plates of stone implements and seven of bone implements and ornaments, together with the rest of the thirty-seven plates showing wooden and bark objects, form the body of illustrations.

In doing justice to Mr. Howley's volume so much space has been required in reviewing his actual content that only several of the more important matters of significance can be touched upon in discussion. The first of these concerns the cultural affinities of the tribe, and the second the present whereabouts of its descendants if there be any.

Among the prominent ethnological traits, which stand out to characterize the Beothuk, from the scanty knowledge that we possess, practically all may be said to correspond to traits encountered among either the Montagnais and Naskapi of Labrador or the Wabanaki tribes south of the St. Lawrence. The use of red ochre, for instance, among the Beothuk finds its parallel, to a certain extent, among the Micmac of Newfoundland today, also among the Montagnais, while the Penobscot showed a certain reverence for red paint and ancient burials in their region were made amid quantities of red ochre. The Beothuk conical, rectangular wigwam having a hoop around the inside near the top (pp. 29-30), is found with the same details in the whole region. The same is true of the rectangular winter log house (pp. 100, 211). Excavated wigwam pits supposed to be distinctive of the Beothuk (pp. 85, 245) occur in many sites in the Penobscot region. The deerskin hooded coats, with and without sleeves, boots made of caribou hocks (p. 212), snowshoes (p. 87) of the type described, antler and bone harpoons, lances, hide scrapers, arrows and needles obtained from archaeological sites, the birchbark vessels and receptacles (p. 249), the seal stomach oil receptacles (p. 246), bird-skulls preserved as fetishes (pp. 333, 340), bark burials (p. 214)—all of which are described in connection with the Beothuk, occur as characteristics in some or all of the surrounding Algonkian tribes. Even the deer fences (pp. 69-70, 152) mentioned by authors as something exclusively Beothuk, are also known to the Montagnais and Naskapi. If this category of positive traits could include the matters about which we know nothing, it would seem that Beothuk material culture would have to be classified as a part of the general northeastern Algonkian culture.

The inequalities of fate have caused a strange anomaly in the fact that whereas we have so little knowledge remaining of Beothuk material culture in general, we actually have more specimens of designs in decorative art than could possibly be collected among any of the surviving tribes of the northeast today. The simple and uniform art motives which crowd plates xxv-xxix, and xxxvi, form a respectable body of material in this field. Comparison shows that the triangle series, diamonds, notchings and striated bars and other geometrical figures characteristic of Beothuk art appear also in the design category of the Wabanaki tribes.

It is most natural to suppose that during the last century many events took place in the interior of Newfoundland which were never heard of outside. The Indians are not accustomed to inform their white neighbors spontaneously as to what goes on in their own circles of life.

Accordingly it would be unreasonable in the extreme to lay stress on an assumed negative attitude in considering the question as to whether or not any of the Beothuk did assimilate with the Micmac-Montagnais population whose descendants still inhabit the island. Continuous and even intense hostility between tribes elsewhere in North America did not prevent intertribal marriages and culture borrowing, so why should the assumption of a similar procedure be dogmatically opposed in this case? From what we may judge from the consideration of native processes elsewhere, I think it more than likely that the two tribes in Newfoundland did intermingle more or less and that to a certain degree the ethnology of the present-day natives is apt to show some influence of the blending. Even in the scanty legendary material available from the Micmac and Malecite, Mr. Howley himself quotes one tale of intermarriage from the Micmac and several relations of capture (p. 285 and p. 286-7). How often such intercourse might have taken place, or how long it might have endured, we have no definite means of knowing except through vague expressions of opinion among the Indians, and further through three traditional accounts of a former period of friendship between the two tribes. Two of these references are given by Mr. Howley (p. 25-6 and p. 183).

Moreover, I feel partly assured that all of the Beothuk did not perish but that some of their descendants may be found among some of the bands of Montagnais or Naskapi in southern and eastern Labrador. This likewise is the trend of opinion among both the whites and Indians of Newfoundland today. Again, let us remember that in the beginning of the last century, writers such as Buchan (pp. 104, 226) and an anonymous author in the *London Times* (1820) (pp. 96 and 100), who knew the Beothuk, estimated them at several hundred. One can hardly agree with Mr. Howley's conviction that the Beothuk have been absolutely exterminated, in the face of so much evidence presented by authorities whom he quotes so frequently in his volume, of which the following is an example.

Hon. Joseph Noad, Surveyor General of Newfoundland, in a lecture delivered by him in 1852, says, "That the Micmacs still believe in the existence of the Beothucks and say some 25 years ago (1827) the whole tribe passed over to Labrador, and that the place of their final embarkation as they allege, is yet discernible" (p. 257).

Howley adds in a note:

On some of the old French charts of the northern extremity of Newfoundland, a track or path is shown extending along the low flat shore forming the south side

of the Strait of Belle Isle, and facing the Labrador Coast, which is distinctly visible from here; being only about nine miles distant. This path is called "Chemin de Sauvage." There is also a place on the same shore called Savage Cove, which is probably the supposed place of their departure. This would seem to bear out the statement of the Micmacs. Again, in the English Coast Pilot for 1755, there is a place near Hawkes' Bay or Point Riche, called "Passage de Savages."

It is only fair to the future ethnologist to point out that while we have no definite reason to suppose that descendants of the Beothuk do actually exist anywhere now, there is, nevertheless, a strong force of opinion to render this an affirmative possibility. There is still a hope that a source of information on culture may be found. The ethnology of the interior of Labrador, especially that of the eastern section, is practically unknown and it would be very unsafe to say at this time what sub-types of north-eastern culture and dialects might not be found there.

Whether or not the hope of learning more of the culture of the supposedly extinct tribe is ever realized there is a grave doubt if Mr. Howley's monograph will ever be superseded.

FRANK G. SPECK

ASIA

Grammaire de la langue khmère (cambodgien). GEORGES MASPERO.

Imprimerie nationale: Paris, 1915. Ouvrage publié sous le patronage de l'Ecole française d'Extrême-Orient, VIII, 490 pp.

This excellent grammar of Khmer, the fruit of twenty years of labor among the people, by an official in the Civil Service of Indo-China, marks an important event not only for the philologist, but also commands the serious attention of the ethnologist. The Khmer, whom we style Cambodjians (from Sanskrit Kamboja, the official designation of the country in native documents), number at present about 1,700,000 individuals distributed over Cambodja and the adjoining territories of Cochin-China, Siam, and Laos. The tribal name is of ancient date, being preserved in the transcription Ki-mao in the Chinese annals of the T'ang dynasty (618-906), and being recorded as Comar by the Arabic travelers from the ninth century onward. In former epochs the area covered by the Khmer was far more extended, and comprised the lower basins of the Mekong (from Luang-Prabang) and the Menam (from the wall of Kampheng-Phet). Khmer domination in the latter region up to the eleventh or twelfth century is attested by ancient inscriptions found in Siam. The entire country now designated Cochin-